A

SERMON

Preached at the

FUNERAL

Of the Reverend

Mr *THOMAS GOUGE*,

the 4th. of *Novemb.* 1681.

At S. *Anne's Blackfriars*;

With a brief account of his Life.

By JOHN TILLOTSON, D. D.
Dean of *Canterbury*, and Chaplain in
Ordinary to His MAJESTY.

LONDON,
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TO

The Right Worſhipfull

THE

PRESIDENT,

THE

TREASURER,

And the reſt of the worthy Governours of the *Hoſpital* of *Chriſt Church* in *LONDON.*

WHen upon the requeſt of ſome of the Relations and Friends of the Reverend Mr. Gouge *deceaſed, and, to ſpeak the truth, in compliance with mine own inclination*

to doe right to the memory of ſo good a man, and to ſet ſo great an Example in the view of all men, I had determined to make this Diſcourſe publick; I knew not where more fitly to addreſs it than to your ſelves who are the living pattern of the ſame Vertue, and the faithfull diſpenſers and managers of one of the beſt and greateſt Charities in the world: Eſpecially ſince he had a particular relation to you, and was pleaſed for ſome years laſt paſt, without any other conſideration but that of Charity, to employ his conſtant pains in Catechiſing the poor children of your Hoſpital; wiſely conſidering of how

how great consequence it was to this City, to have the foundations of Religion well laid in the tender years of so many persons as were afterwards to be planted there in several Professions; and from a true humility of mind, being ready to stoop to the meanest office and service, to doe good.

I have heard from an intimate Friend of his that he would sometimes with great pleasure say, that he had two Livings *which he would not exchange for two of the greatest in* England, *meaning* Wales *and* Christ's Hospital: *Contrary to common account, he esteemed every advantage*

vantage of being usefull and serviceable to God and men a rich Benefice, *and those his best* Patrons *and* Benefactors, *not who did him good, but who gave him the opportunity and means of doing it. To you therefore as his* Patrons *this Sermon doth of right belong, and to you I humbly dedicate it; heartily beseeching Almighty God, to raise up many by his example that may* serve their generation according to the will of God, *as he did. I am*

Your faithfull

and humble Servant

Jo. Tillotson.

A SERMON

Preached at the Funeral of

Mr *THOMAS GOUGE*,

With a ſhort account of his Life.

LUKE XX. 37, 38.

Now that the dead are raiſed, even Moſes ſhewed at the buſh, when he calleth the Lord the God of Abraham, the God of Iſaac, and the God of Jacob. For he is not a God of the dead, but of the living: For all live to him.

THE occaſion of theſe words of our bleſſed Saviour was an Objection which the *Sadduces* made againſt the Reſur-

 reſ.ion

rection, grounded upon a caſe which had ſometimes happened among them, of a woman that had had ſeven brethren ſucceſſively to her husbands. Upon which caſe they put this Queſtion to our Saviour; *whoſe wife of the ſeven ſhall this woman be at the Reſurrection?* That is, if men live in another world, how ſhall the controverſie between theſe ſeven brethren be decided? for they all ſeem to have an equal claim to this woman, each of them having had her to his wife.

This captious Queſtion was not eaſie to be anſwered by the *Phariſees*, who fancied the enjoyments of the next life to be of the ſame kind with the ſenſual pleaſures of this world, onely greater and more durable. From which Tradition of the *Jews* concerning a ſenſual Paradiſe, *Mahomet* ſeems to have taken the pattern of his; as he did like-

likewiſe many other things from the Jewiſh Traditions. Now upon this ſuppoſition, that in the next life there will be marrying and giving in marriage, it was a Queſtion not eaſily ſatisfied, Whoſe wife of the ſeven this woman ſhould then be?

But our Saviour clearly avoids the whole force of it, by ſhewing the different ſtate of men in this world, and in the other. *The children of this world* (ſays he) *marry, and are given in marriage; but they who ſhall be accounted worthy to obtain that world, and the reſurrection from the dead, neither marry, nor are given in marriage.* And he does not barely and magiſterially aſſert this Doctrine, but gives a plain and ſubſtantial Reaſon for it; becauſe *they cannot die any more.* After men have lived a while in this world they are taken away by death, and therefore marriage is

neceſſary to maintain a ſucceſſion of mankind; but in the other world men ſhall become immortal and live for ever, and then the reaſon of marriage will wholly ceaſe: For when men can die no more there will then be no need of any new ſupplies of mankind.

Our Saviour having thus cleared himſelf of this Objection by taking away the ground and foundation of it, he produceth an Argument for the proof of the Reſurrection, in the Words of my Text; *Now that the dead are raiſed, Moſes even ſhewed at the buſh, when he calleth the Lord the God of Abraham, the God of Iſaac, and the God of Jacob*, That is, when in one of his Books God is brought in ſpeaking to him out of the buſh, and calling himſelf by the Title of the God of *Abraham*, the God of *Iſaac*, and the God of *Jacob*. From whence our Saviour infers the Reſurrecti-

ſurrection, becauſe *God is not the God of the dead but of the living: For all live to him.*

My deſign from theſe Words is, to ſhew the force and ſtrength of this Argument which our Saviour urgeth for the proof of the Reſurrection. In order whereunto I ſhall,

Firſt. Conſider it as an Argument *ad hominem*, and ſhew the fitneſs and force of it to convince thoſe with whom our Saviour diſputed.

Secondly. I ſhall enquire, Whether it be more than an Argument *ad hominem?* And if it be, wherein the real and abſolute force of it doth conſiſt?

And then, I ſhall apply this Doctrine of the Reſurrection to the preſent Occaſion.

I. *Firſt.* We will conſider it as an Argument *ad hominem*, and ſhew

the fitneſs and force of it to convince thoſe with whom our Saviour diſputed. And this will appear if we carefully conſider theſe *four* things.

1. What our Saviour intended directly and immediately to prove by this Argument.

2. The extraordinary veneration which the *Jews* in general had for the Writings of *Moſes*, above any other Books of the Old Teſtament.

3. The peculiar notion which the *Jews* had concerning the uſe of this Phraſe or expreſſion of *God's being any ones God.*

4. The great reſpect which the *Jews* had for theſe three Fathers of their Nation, *Abraham*, *Iſaac* and *Jacob*. For each of theſe make our Saviour's Argument more forcible againſt thoſe with whom he diſputed.

Firſt.

Firſt. We will conſider what our Saviour intended directly and immediately to prove by this Argument. And that was this, That there is another ſtate after this life, wherein men ſhall be happy or miſerable according as they have lived in this world. And this doth not onely ſuppoſe the immortality of the Soul, but foraſmuch as the Body is an eſſential part of man doth by conſequence infer the reſurrection of the Body; becauſe otherwiſe the *man* would not be happy or miſerable in the other world. But I cannot ſee any ſufficient ground to believe that our Saviour intended by this Argument directly and immediately to prove the reſurrection of the Body, but onely by conſequence, and as it follows from the admiſſion of a future ſtate wherein men ſhall be rewarded or puniſhed. For that

Reaſon of our Saviour, that *God is not a God of the dead but of the living*, if it did directly prove the reſurrection of the Body, it would prove that the Bodies of *Abraham*, *Iſaac* and *Jacob* were raiſed to life again, at or before that time when God ſpake to *Moſes* and called himſelf the God of *Abraham*, *Iſaac* and *Jacob*: But we do not believe this; and therefore ought not to ſuppoſe that it was the intention of our Saviour directly and immediately to prove the reſurrection of the Body, but onely (as I ſaid before) a future ſtate. And that this was all our Saviour intended will more plainly appear, if we conſider what that Errour of the *Sadduces* was which our Saviour here confutes. And *Joſephus*, who very well underſtood the difference of the Sects among the *Jews*, and gives a particular account of them, makes not the leaſt mention of any Controverſie

verſie between the *Phariſees* and the *Sadduces* about the reſurrection of the Body. All that he ſays, is this. That the *Phariſees* hold the immortality of the Soul, and that there are Rewards and Puniſhments in another world: But the *Sadduces* denied all this, and that there was any other ſtate after this life. And this is the very ſame account with that which is given of them in the *New Teſtament*, *ver.* 27. of this *Chap.* *The Sadduces who deny that there is any reſurrection.* The meaning of which is more fully declared, *Acts* 23. 8. *The Sadduces ſay that there is no reſurrection, neither angel nor ſpirit; but the Phariſees confeſs both.* That is, the *Sadduces* denied that there was any other ſtate of men after this life, and that there was any ſuch thing as an immortal Spirit, either Angels, or the Souls of men ſurviving their Bodies. And, as Dr. *Hammond*

mond hath judiciouſly obſerved, this is the true importance of the word ἀνάϛασις, *viz.* a *future* or *another ſtate*; unleſs in ſuch Texts where the Context does reſtrain it to the raiſing again of the Body, or where ſome word that denotes the *body*, as σώμαλος or σαρκὸς, is added to it.

Secondly. The force of this Argument againſt thoſe with whom our Saviour diſputed will further appear, if we conſider the great veneration which the *Jews* in general had for the Writings of *Moſes* above any other Books of the Old Teſtament; which they (eſpecially the *Sadduces*) looked upon onely as Explications and Comments upon the Law of *Moſes*: But they eſteemed nothing as a neceſſary Article of Faith which had not ſome foundation in the Writings of *Moſes*. And this ſeems to me to be the true Reaſon

ſon why our Saviour choſe to confute them out of *Moſes*, rather than any other part of the Old Teſtament: And not as many learned men have imagined, becauſe the *Sadduces* did not receive any part of the Old Teſtament but onely the *five* Books of *Moſes*; ſo that it was in vain to argue againſt them out of any other. This I know hath been a general opinion, grounded I think upon the miſtake of a paſſage in *Joſephus*, who ſays the *Sadduces onely received the written Law.* But if we carefully conſider that paſſage, we ſhall find that *Joſephus* doth not there oppoſe the *Law* to the *other Books* of the Old Teſtament, which were alſo *written*; but to *Oral Tradition.* For he ſays expreſly, that *the Sadduces onely received the written Law, but the Phariſees, over and beſides what was written, received the Oral which they call Tradition.*

I deny

I deny not but that in the *later* Prophets there are more expreſs *Texts* for the proof of a future ſtate, than any are to be found in the Books of *Moſes*. As *Daniel* 12. 2. *And many of them that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to ſhame and everlaſting contempt.* And indeed it ſeems very plain that holy men among the *Jews*, towards the expiration of the Legal diſpenſation, had ſtill clearer and more expreſs apprehenſions concerning a future ſtate than are to be met with in the Writings of *Moſes*, or of any of the *Prophets*.

The Law given by *Moſes* did ſuppoſe the *Immortality of the Souls of men*, and the *expectation of another life after this*, as Principles of Religion in ſome degree naturally known; but made no new and expreſs Revelation of theſe things: Nor was there any occaſion for it, the

the Law of *Moſes* being a Political Law, not intended for the Government of mankind, but of one particular Nation; and therefore was eſtabliſh'd, as Political Laws are, upon temporal promiſes and threatnings; promiſing temporal proſperity to the obſervation of its precepts, and threatning the breach of them with temporal judgments and calamities.

And this I take to be the true reaſon why arguments fetch'd from another world are ſo obſcurely inſiſted upon under that Diſpenſation; not but that another life after this was always ſuppos'd, and was undoubtedly the hope and expectation of good men under the Law, but the clear diſcovery of it was reſerv'd for the Times of the *Meſſias*. And therefore as thoſe Times drew on, and *the Sun of righteouſneſs* was nearer his riſing, the ſhadows of the night began to be cha-

ſed

ſed away, and mens apprehenſions of a future ſtate to clear up; ſo that in the time of the *Maccabees* good men ſpake with more confidence and aſſurance of theſe things.

It is likewiſe to be conſider'd, that the temporal calamities and ſufferings with which the *Jews* were almoſt continually haraſs'd from the time of their Captivity had very much wean'd good men from the conſideration of temporal promiſes, and awaken'd their minds to the more ſerious thoughts of another world. It being natural to men when they are deſtitute of preſent comfort, to ſupport themſelves with the expectation of better things for the future, and as the Apoſtle to the *Hebrews* expreſſeth it, *c.6.v.18. to fly for refuge to lay hold upon the hope that is before them*, and to imploy their reaſon to fortifie themſelves as well as they can in that perſuaſion.

And

And this I doubt not was the true occaſion of thoſe clearer and riper apprehenſions of good men concerning a future ſtate, in thoſe times of diſtreſs and perſecution; it being very agreeable to the wiſedom and goodneſs of the Divine Providence not to leave his People deſtitute of ſufficient ſupport under great trials and ſufferings: And nothing but the hopes of a better life could have born up the ſpirits of men under ſuch cruel tortures. And of this we have a moſt remarkable Inſtance in the Hiſtory of the *ſeven Brethren* in the *Maccabees*, who being cruelly tortured and put to death by *Antiochus*, do moſt expreſly declare their confident expectation of a reſurrection to a better life. To which Hiſtory the *Apoſtle* certainly refers, *Heb.* 11. 35. when he ſays, *others were tortured, not accepting deliverance, that they might obtain a better*

better reſurrection: where the word, which we render *were tortur'd*, is ἐτυμπανίσθησαν, which is the very word uſed in the *Maccabees* to expreſs the particular kind of torture us'd upon them; beſides that being *offer'd deliverance* they moſt reſolutely *refus'd* to *accept* of it, with this expreſs declaration that they hop'd for a *reſurrection* to a *better* life.

But to return to my purpoſe, notwithſtanding there might be more clear and expreſs *Texts* to this purpoſe in the ancient *Prophets*, yet our Saviour knowing how great a regard not onely the *Sadduces*, but all the *Jews* had to the Authority of *Moſes*, he thought fit to bring his proof of the reſurrection out of his Writings, as that whichwas the moſt likely to convince them.

Thirdly.

Thirdly. If we conſider further the peculiar Notion which the *Jews* had concerning the uſe of this phraſe or expreſſion of *God's being any ones God.* And that was this. That God is no where in Scripture ſaid to be any ones God while he was alive. And therefore they tell us that while *Iſaac* lived, God is not called the God of *Iſaac*, but the *fear of Iſaac.* As *Gen.* 31. 42. *Except the God of Abraham and the fear of Iſaac had been with me*; and *ver.* 53. when *Laban* made a Covenant with *Jacob*, 'tis ſaid that *Laban did ſwear by the God of Abraham, and the God of Nahor, and the God of their Fathers*, but *Jacob* ſwore *by the fear of his father Iſaac.* I will not warrant this Obſervation to be good, becauſe I certainly know it is not true. For God doth expreſly call himſelf the God of *Iſaac*, while *Iſaac* was yet alive,

Gen. 28. 13. *I am the Lord God of Abraham thy father, and the God of Iſaac.* It is ſufficient to my purpoſe, that this was a Notion anciently currant among the *Jews.* And therefore our Saviour's Argument from this Expreſſion muſt be ſo much the ſtronger againſt *them:* For if the Souls of men be extinguiſhed by death (as the *Sadduces* believed) what did it ſignifie to *Abraham, Iſaac* and *Jacob* to have God called *their God* after they were dead? But ſurely for God to be any ones God doth ſignifie ſome great benefit and advantage; which yet (according to the notion which the *Jews* had of this Phraſe) could not reſpect this life, becauſe, according to *them,* God is not ſaid to be any ones God till after he is dead: But it is thus ſaid of *Abraham, Iſaac* and *Jacob* after their death, and therefore our Saviour infers very ſtrongly againſt *them,* that *Abraham,*

ham, Iſaac and *Jacob* were not extinguiſhed by death, but do ſtill live ſomewhere: for *God is not the God of the dead, but of the living.* And then he adds by way of further explication, *for all live to him.* That is, though thoſe good men who are departed this life, do not ſtill live *to us,* here in this world, yet *they live to God,* and are with him.

Fourthly. If we conſider the great reſpect which the *Jews* had for thoſe three Fathers of their Nation, *Abraham, Iſaac* and *Jacob.* They had an extraordinary opinion of them, and eſteemed nothing too great to be thought or ſaid of them. And therefore we find that they looked upon it as a great arrogance for any man to aſſume any thing to himſelf that might ſeem to ſet him above *Abraham, Iſaac* or *Jacob.* With what indignation did

they fly upon our Saviour on this account? *John* 4. 12. *Art thou greater than our father Jacob?* and *chap.* 8. *ver.* 53. *Art thou greater than our father Abraham: whom makeſt thou thy ſelf?* Now they who had ſo ſuperſtitious a veneration for them, would eaſily believe any thing of privilege to belong to them: ſo that our Saviour doth with great advantage inſtance in them, in favour of whom they would be enclined to extend the meaning of any promiſe to the utmoſt, and allow it to ſignifie as much as the words could poſſibly bear. So that it is no wonder that the *Text* tells us that this Argument put the *Sadduces* to ſilence. They durſt not attempt a thing ſo odious, as to go about to take away any thing of privilege from *Abraham*, *Iſaac* and *Jacob*.

And thus I have, as briefly as the matter would bear, endeavoured

red to ſhew the fitneſs and force of this Argument to convince thoſe with whom our Saviour diſputed. I come now, in the

II. *Second* place, to enquire Whether this be any more than an Argument *ad hominem*? And if it be, wherein the real and abſolute force of it doth conſiſt?

I do not think it neceſſary to believe that every Argument uſed by our Saviour, or his Apoſtles, is abſolutely and in it ſelf concluſive. For an Argument which doth not really prove the thing in Queſtion, may yet be a very good Argument *ad hominem*; and in ſome caſes more convincing to him with whom we diſpute than that which is a better Argument in it ſelf. Now it is poſſible, that our Saviour's intention might not be to bring a concluſive proof of the Reſurrection, but onely to confute

thoſe who would needs be diſputing with him. And to that purpoſe an Argument *ad hominem*, which proceeded upon grounds which they themſelves could not deny, might be very proper and effectual. But although it be not neceſſary to believe, that this was more than an Argument *ad hominem*; yet it is the better to us, if it be abſolutely and in it ſelf concluſive of the thing in Queſtion. And this I hope will ſufficiently appear, if we conſider theſe *four* things.

1. That for God to be *any ones God* doth ſignifie ſome very extraordinary bleſſing and happineſs, to thoſe perſons of whom this is ſaid.

2. If we conſider the eminent faith and obedience of the perſons to whom this promiſe is made.

3. Their condition in this world.

4. The

4. The general importance of this promiſe, abſtracting from the perſons particularly ſpecified and named in it, *Abraham*, *Iſaac* and *Jacob*.

Firſt. If we conſider, that for God to be *any ones God* doth ſignifie ſome very extraordinary bleſſing and happineſs to thoſe perſons of whom this is ſaid. It is a big word for God to declare himſelf to be *any ones God*: and the leaſt we can imagine to be meant by it, is that God will in an extraordinary manner imploy his power and wiſedom to doe him good: that he will concern himſelf more for the happineſs of thoſe whoſe God he declares himſelf to be, than for others.

Secondly. If we conſider the eminent faith and obedience of *Abraham*, *Iſaac* and *Jacob*. *Abraham*

left his Country in obedience to God, not knowing whither he was to go. And, which was one of the moſt unparallel'd and ſtrange inſtances of faith and obedience that can almoſt be imagined, he was willing to have ſacrificed his onely Son at the command of God. *Iſaac* and *Jacob* were alſo very good men, and devout worſhippers of the true God, when almoſt the whole world was ſunk into Idolatry and all manner of impiety. Now what can we imagin, but that the good God did deſign ſome extraordinary reward to ſuch faithfull ſervants of his? eſpecially if we conſider, that he intended this gracious declaration of his concerning them, for a ſtanding encouragement to all thoſe who in after Ages ſhould follow the faith and tread in the ſteps of *Abraham*, *Iſaac* and *Jacob*.

Thirdly,

Thirdly. If we conſider the condition of *Abraham*, *Iſaac* and *Jacob* in this world. The Scripture tells us, that *they were pilgrims and ſtrangers upon the earth*; had no fixed and ſettled habitation, but were forced to wander from one Kingdom and Country to another: that they were expoſed to many hazards and difficulties, to great troubles and afflictions in this world; ſo that there was no ſuch peculiar happineſs befell them in this life above the common rate of men, as may ſeem to fill up the big words of this promiſe, that *God would be their God.* For ſo far as the Scripture Hiſtory informs us, and further we cannot know of this matter, *Eſau* was as proſperous as *Jacob*; and *Jacob* had a great many more troubles and afflictions in this life than *Eſau* had. But ſurely when God calls himſelf

the

the God of Abraham, Iſaac and Jacob, this ſignifies that God intended ſome very peculiar bleſſing and advantage to them above others: which ſeeing they did not enjoy in this world, it is very reaſonable to believe that one time or other this gracious declaration and promiſe of God was made good to them.

And therefore the Apoſtle to the *Hebrews, chap.* 11. from this very expreſſion, of *God*'s being ſaid *to be the God* of *Abraham* and others, argues that ſome extraordinary happineſs was reſerved for them in another world: and that upon this very ground I am now ſpeaking of, namely, becauſe the condition of *Abraham*, and ſome others, was not ſuch in this world as might ſeem to anſwer the fulneſs of this promiſe. *All theſe*, ſays he, *died in the faith, not having received the promiſes, but having ſeen them afar*

afar off, and were perſwaded of them, and embraced them, and confeſſed that they were ſtrangers and pilgrims upon the earth. From whence he reaſons very ſtrongly that theſe good men might reaſonably expect ſomething better than any thing that had befallen them in this world. *For they*, ſays he, *that ſay ſuch things declare plainly that they ſeek a Country*; which at the 16. *verſe* he calls *a better Country, that is a heavenly. They that ſay ſuch things*, that is, they who acknowledge themſelves to be ſtrangers and pilgrims in the earth, and yet pretend that God hath promiſed *to be their God*, declare plainly that they expect ſome reward beyond this life. From all which he concludes, *Wherefore God is not aſhamed to be called their God, becauſe he hath prepared for them a City:* Intimating that if no happineſs had remained for theſe good men in another world,

world, this promiſe of God's *being their God*, would ſhamefully have fallen ſhort of what it ſeemed to import, *viz.* ſome extraordinary reward and bleſſing worthy of God to beſtow; ſomething more certain and laſting than any of the enjoyments of this world: which ſince God had abundantly performed to them in the happineſs of another life, his promiſe to them was made good to the full, and he needed not *be aſhamed to be called their God.* But if nothing beyond this life had been reſerved for them, that Saying of old *Jacob* towards the concluſion of his life, *few and evil have the days of the years of my life been*, would have been an eternal reflexion upon the truth and faithfulneſs of Him who had ſo often called himſelf the God of *Jacob.*

But now, becauſe to all this it may be ſaid, that this Promiſe ſeems to

to have been made good to *Abraham*, *Iſaac* and *Jacob*, in this world: For was not God the God of *Abraham*, *Iſaac* and *Jacob* when he took ſuch a particular and extraordinary care of them, and protected them from the manifold dangers they were expoſed to by ſuch a ſpecial and immediate providence, *ſuffering no one to doe them harm, but rebuking even Kings for their ſakes?* Was not he *Abraham's* God, when he bleſt him ſo miraculouſly with a Son in his old age, and with ſo conſiderable an eſtate to leave to him? Was not that Saying of *Jacob* a great acknowledgment of the gracious providence of God towards him, *with my ſtaff paſſed I over this Jordan, and now I am become two bands?* And though it muſt needs be a very cutting affliction to him to loſe his Son *Joſeph*, as he thought he had done, yet that was more than recompenſed

ſed to him in *Joſeph*'s ſtrange advancement in *Ægypt*, whereby God put into his hands the opportunity of ſaving his Father and his whole Family alive. And was not God *the God* of *Abraham*, *Iſaac* and *Jacob*, in making them Fathers of ſo numerous an off-ſpring, as afterwards became *a great Nation*: and in giving them a fruitfull Land, and bringing them to the quiet poſſeſſion of it by ſuch a *ſeries* of wonderfull Miracles? what need then is there of extending this promiſe to another world? doth it not ſeem abundantly made good in thoſe great bleſſings which God beſtowed upon them whilſt they liv'd, and afterwards upon their poſterity, in this world? And does not this agree well enough with the firſt and moſt obvious ſenſe of theſe words, *I am the God of Abraham, Iſaac and Jacob*, that is, I am he that was their God while they

they were alive, and am ſtill the God of their poſterity for their ſakes? I ſay, becauſe the *three* former Conſiderations are liable to this Objection, which ſeems wholly to take off the force of this Argument; therefore for the full clearing of this matter, I will add one conſideration more.

Fourthly then, we will conſider the general importance of this Promiſe, abſtracting from the particular perſons ſpecified and named in it, *viz. Abraham, Iſaac* and *Jacob*; and that is, that God will make a wide and plain difference between good and bad men; he will be *ſo* the God of good men as he is not of the wicked; and ſome time or other put every good man into a better and happier condition than any wicked man: ſo that the general importance of this promiſe is finally reſolved into the equity and

and juſtice of the Divine Providence.

And unleſs we ſuppoſe another life after this, it will certainly be very hard, and I think impoſſible, to reconcile the Hiſtory of the Old Teſtament, and the common appearances of things in this world, with the juſtice and goodneſs of God's Providence.

It cannot be denyed, but that *Abraham*, *Iſaac* and *Jacob*, and ſeveral good men in the Old Teſtament, had many ſignal Teſtimonies of the Divine favour vouchſafed to them in this world: But we reade likewiſe of ſeveral wicked men, that had as large a ſhare of temporal bleſſings. It is very true that *Abraham*, *Iſaac* and *Jacob* had great eſtates, and were petty Princes: But *Pharaoh* was a mighty Prince in compariſon of them; and the Kingdom of *Ægypt*, which probably was the firſt and chief

chief ſeat of Idolatry, was at the ſame time one of the moſt potent and flouriſhing Kingdoms in the world; and was bleſt with a prodigious plenty, whereby they were furniſhed with ſtore of corn, when good *Jacob* and his Family had like to have periſhed by famine. 'Tis true, *Joſeph* was advanc'd to great power in *Egypt*, and thereby had the opportunity of ſaving his Fathers houſe, by ſettling them, and feeding them in *Egypt*: But then it is to be conſidered again, that this coſt them very dear, and their coming thither was the occaſion of a long and cruel bondage to *Jacob*'s poſterity; ſo that we ſee that theſe good men had no ſuch bleſſings, but what were common with them to many others that were wicked: and the bleſſings which God beſtowed upon them had great abatements by the intermixture of many and ſore afflictions.

It ſeems then, upon the whole matter, to be very plain, that the Providences of God in this world towards good men are ſo contrived, that it may ſufficiently appear, to thoſe who wiſely conſider the works of God, that they are not neglected by him; and yet that theſe outward bleſſings are ſo promiſcuouſly diſpenſed, that no man can certainly be concluded to be a good man from any happineſs he enjoys in this life: And the proſperity of good men is uſually on purpoſe ſo ſhadowed and mixed with afflictions, as may juſtly raiſe their hopes to the expectation of a more perfect happineſs and better reward than any they meet with in this world.

And if ſo, then the general importance of this Promiſe, that *God will be the God* of good men, muſt neceſſarily ſignifie ſomething beyond this world: Becauſe in this world

world there is not that clear difference univerſally made between good and bad men which the juſtice of the Divine Providence doth require, and which ſeems to be intended in the general ſenſe of this Promiſe. For if this Promiſe (though perſonally made to *Abraham*, *Iſaac* and *Jacob*) be intended, as the Scripture tells us it was, for a ſtanding encouragement to good men in all Ages, then it ſtill contains in it this general Truth, *that God will ſome time or other plentifully reward every good man*, that is, he will doe ſomething far better for him than for any wicked man: But it is impoſſible to reconcile this ſenſe of it with the courſe of God's Providence, and with the Hiſtory of the Bible.

And to make this out fully and at once, I will onely produce that ſingle Inſtance of *Abel* and *Cain*. *Abel* offered to God *a more excel-*

lent ſacrifice than Cain, and he *had this teſtimony, that he pleaſed God*; which was in effect to declare, that *God was the God* of *Abel* and not of *Cain*; ſo that by virtue of the general importance of this Promiſe, it might juſtly be expected that *Abel*'s condition ſhould have been much better than *Cain*'s: But if there be no happineſs after this life, *Abel*'s was evidently much worſe. For upon this very account, *that he pleaſed God* better he was killed by *Cain*, who had offered to God a ſlight and contemptuous offering. And *Cain* lived a long time after, and grew great, and *built Cities.* Now ſuppoſing there were no other life after this, this muſt have been a moſt horrible Example to all Ages, from the beginning of the world to the end of it, and have made men for ever afraid to pleaſe God upon ſuch hard terms; when they were ſure of no other reward for

for ſo doing, but to be oppreſs'd and ſlain by the hands of the wicked. So that if this were really the Caſe, it would puzzle all the Wit and Reaſon of mankind to vindicate the equity and juſtice of the Divine Providence, and to reſcue it out of the hands of this terrible Objection.

And thus I have as briefly as I could, endeavoured to clear to you the force of this Argument uſed by our Saviour for the Proof of the Reſurrection. And have the longer inſiſted upon it, becauſe at firſt appearance it ſeems to be but a very obſcure and remote Argument: And yet ſo much the more neceſſary to be clear'd, becauſe this in all probability was that very *Text* upon which the *Jews* in our Saviour's time grounded their belief of a future ſtate, in oppoſition to the errour of the *Sadduces*; and which

they call'd by way of eminency *the promiſe made of God unto the Fathers.* As will plainly appear, if we conſider what S. *Paul* ſays to this purpoſe, when he appeals ſo often to the *Phariſees* for his agreement with them in this Article of the Reſurrection, and likewiſe in the ground of it from *the promiſe made of God unto the fathers.* Acts 24. 14, 15. *But this I confeſs unto thee, that after the way which they call hereſie, ſo worſhip I the God of my Fathers, believing all things which are written in the Law and the Prophets; and have hope towards God, which they themſelves alſo allow, that there ſhall be a reſurrection of the dead.* From whence it is clear, that they both grounded their hope of the reſurrection upon ſomething *written in the Law and the Prophets*; and what that was he expreſſeth more particularly *c.* 26. *v.* 6, 7. *And now I ſtand*

ſtand, and am judged for the hope of the promiſe made of God unto our Fathers; unto which promiſe our twelve Tribes, inſtantly ſerving God day and night, hope to come. *By the promiſe made of God unto the Fathers* he means ſome promiſe made by God to *Abraham, Iſaac* and *Jacob*; for ſo S. *Luke* more than once, in this Hiſtory of the *Acts*, explains this phraſe of *the God of their Fathers*, Acts 3. 13. *The God of Abraham, and of Iſaac, and of Jacob, the God of our Fathers*; and *c.* 7. *v.* 32. *I am the God of thy Fathers, the God of Abraham, and the God of Iſaac, and the God of Jacob.* Now what was the great and famous Promiſe which God made to *Abraham, Iſaac* and *Jacob?* was it not this of *being their God?* So that it was this very Promiſe upon which S. *Paul* tells us the *Jews* grounded their hope of a future ſtate, becauſe they underſtood

it neceſſarily to ſignifie ſome bleſſing and happineſs beyond this life.

And now having, I hope, ſufficiently clear'd this matter, I ſhall make ſome improvement of this Doctrine of a future ſtate, and that, to theſe *three* purpoſes.

1. To raiſe our minds above this world and the enjoyments of this preſent life. Were but men thoroughly convinced of this plain and certain Truth, that there is a vaſt difference between Time and Eternity, between a few years and everlaſting Ages: would we but repreſent to our ſelves what thoughts and apprehenſions dying perſons have of this world; how vain and empty a thing it appears to them, how like a pageant and a ſhadow it looks as it paſſeth away from them: methinks none of theſe things could be a ſufficient temptation

tion to any man to forget God and his Soul; but, notwithſtanding all the delights and pleaſures of ſenſe, we ſhould be ſtrangely intent upon the concernments of another world, and almoſt wholly taken up with the thoughts of that vaſt Eternity which we are ready to launch into. For what is there in this world, this *waſte and howling wilderneſs*, this rude and barbarous Country which we are but to paſs through, which ſhould detain our affections here, and take up our thoughts from our everlaſting habitation; from that *better* and that *heavenly Country*, where we hope to live and be happy for ever?

If we ſettle our affections upon the enjoyments of this preſent Life, ſo as to be extremely pleas'd and tranſported with them, and to ſay in our hearts, *It is good for us to be here*; if we be exceſſively griev'd or diſcontented for the want or loſs of

of them, and if we look upon our preſent ſtate in this world any otherwiſe than as a preparation and paſſage to a better life, it is a ſign that our faith and hope of the happineſs of another life is but very weak and faint, and that we do not heartily and in good earneſt believe what we pretend to do concerning theſe things. For did we ſtedfaſtly believe and were thoroughly perſuaded of what our Religion ſo plainly declares to us concerning the unſpeakable and endleſs happineſs of good men in another world, our affections would ſit more looſe to this world, and our hopes would raiſe our hearts as much above theſe preſent and ſenſible things *as the heavens are high above the earth*; we ſhould value nothing here below, but as it ſerves for our preſent ſupport and paſſage, or may be made a means to ſecure and increaſe our future felicity.

2. The

2. The conſideration of another Life ſhould quicken our preparation for that bleſſed ſtate which remains for us in the other world. This Life is a ſtate of probation and tryal. This world is God's ſchool, where immortal ſpirits clothed with fleſh are trained and bred up for eternity. And then certainly it is not an indifferent thing and a matter of ſlight concernment to us, how we live and demean our ſelves in this world: whether we indulge our ſelves *in ungodlineſs and worldly luſts*, or *live ſoberly, and righteouſly, and godly* in this preſent world: No; it is a matter of infinite moment, as much as our ſouls and all eternity are worth. Let us not deceive our ſelves; *for as we ſowe ſo ſhall we reap: If we ſowe to the fleſh, we ſhall of the fleſh reap corruption; but if we ſowe to the ſpirit, we ſhall of the ſpirit reap*

reap everlaſting life. Light is ſown for the righteous, and gladneſs for the upright in heart. The righteous hath hopes in his death. Mark the perfect man, and behold the upright, for the end of that man is peace. But the ungodly are not ſo: whoever hath lived a wicked and vicious life feels ſtrange throws and pangs in his conſcience when he comes to be caſt upon a ſick bed. *The wicked is like the troubled ſea* (ſaith the *Prophet*) *when it cannot reſt*; full of trouble and confuſion, eſpecially in a dying hour. It is death to ſuch a man to look back upon his life, and a hell to him to think of eternity. When his guilty and trembling Soul is ready to leave his Body, and juſt ſtepping into the other world, what horrour and amazement do then ſeiſe upon him? what a rage doth ſuch a man feel in his breaſt, when he ſeriouſly conſiders, that he hath been ſo great

great a fool as for the falſe and imperfect pleaſure of a few days to make himſelf miſerable for ever?

3. Let the conſideration of that unſpeakable Reward which God hath promiſed to good men at the Reſurrection, encourage us to obedience and a holy life. We ſerve a great Prince who is able to promote us to honour; a moſt gracious maſter who will not let the leaſt ſervice we doe for him paſs unrewarded. This is the Inference which the Apoſtle makes from his large diſcourſe of the Doctrine of the Reſurrection, 1 *Cor.* 15. 58. *Wherefore, my beloved brethren, be ye ſtedfaſt and unmovable, always abounding in the work of the Lord, foraſmuch as ye know that your labour ſhall not be in vain in the Lord.* Nothing will make death more welcome to us than a conſtant courſe of ſervice and obedience

ence to God. *Sleep*, ſaith *Solomon*, *is ſweet to the labouring man*: ſo after a great diligence and induſtry in *working out our own ſalvation*, and (as it is ſaid of *David*) *ſerving our generation according to the will of God*, how pleaſant will it be to fall aſleep? And as an uſefull and well-ſpent life will make our death to be ſweet, ſo our reſurrection to be glorious. Whatever acts of piety we doe to God, or of charity to men; whatever we lay out upon the poor and afflicted and neceſſitous, will all be conſidered by God in the day of recompences, and moſt plentifully rewarded to us.

And ſurely no conſideration ought to be more prevalent to perſwade us to alms-deeds and charity to the poor, than that of a reſurrection to another life. Beſides the promiſes of this life which are made to works of charity, and there

there is not any grace or vertue whatſoever, which hath ſo many and ſo great promiſes of temporal bleſſings made to it in Scripture as this grace of charity; I ſay, beſides the promiſes of this Life, the great promiſe of eternal Life is in Scripture in a more eſpecial manner entail'd upon it. *Luke* 12. 33. *Give alms*, ſaith our Saviour, *provide your ſelves baggs which wax not old, a treaſure in the heavens that faileth not*, and *c.* 16. *v.* 9. *make to your ſelves friends of the mammon of unrighteouſneſs, that when ye ſhall fail they may receive you into everlaſting habitations.* And 1 *Tim.* 6. 17, 18, 19. *Charge them that are rich in this world, that they be not high minded*, &c. *that they doe good, that they be rich in good works, ready to diſtribute, willing to communicate, laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold*

on

on eternal life; the word Θεμέλιος, which our Tranſlation renders *foundation* according to the common uſe of it, ſeems in this place to have a more peculiar notion, and to ſignifie the *ſecurity* that is given by a *pledge*, or by an *inſtrument* or obligation of *contract* for the performance of *Covenants*. For beſides that the phraſe of *laying up in ſtore, or treaſuring up a foundation*, ſeems to be a very odd jumbling of metaphors; this very word Θεμέλιος almoſt neceſſarily requires this notion as it is uſed by the ſame *Apoſtle*, in his ſecond *Epiſtle* to *Timothy*, chap. 2. ver. 19. where it is ſaid, *the foundation of God ſtands ſure, having this ſeal*, &c. a *ſeal* being very improper *to ſtrengthen a foundation*, but very fit *to confirm a Covenant*. And then ſurely it ought to be render'd, *the Covenant of God remains firm, having this ſeal*. And ſo likewiſe in

in the forementiond Text, the ſenſe will be much more eaſie and currant if we render it thus, *treaſuring up*, or *providing for themſelves a good ſecurity* or *pledge againſt the time to come*; I add *pledge*, becauſe that anciently was the common way of ſecurity for things lent: beſides that the Apoſtle ſeems plainly to allude to that paſſage, *Tobit*, 4. 8,9. *If thou haſt abundance, give alms accordingly*, &c. *for thou layeſt up a good treaſure for thy ſelf againſt the day of neceſſity*, θήσαυρὸν γὰρ ἀγαθὸν θησαυρίζεις, *for thou treaſureſt up for thy ſelf a good pledge*; to which this of the Apoſtle exactly anſwers ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν, *treaſuring up*, or *providing for themſelves a good pledge or ſecurity*, &c. the ſenſe however is plain, that the charity of Alms is one of the beſt ways of ſecuring our future happineſs.

And yet further to encourage us to abound in works of charity, the Scripture tells us that proportionably to the degrees of our charity ſhall be the degrees of our reward; upon this conſideration the *Apoſtle* exhorts the *Corinthians* to be liberal in their charity, 2 *Cor.* 9. 6. *he that ſoweth ſparingly ſhall reap ſparingly, but he that ſoweth bountifully ſhall reap bountifully.* So that whatever we lay out in this kind is to the *greateſt advantage*, and upon the *beſt ſecurity*; two conſiderations which uſe to be very prevalent with rich men to lay out their money.

We certainly doe it to the *greateſt advantage*; becauſe God will conſider the very ſmalleſt thing that any of us doe in this kind. He that ſhall *give* ſo much as *a cup of cold water to a diſciple, in the name of a diſciple, ſhall not loſe his reward*; theſe laſt words, *ſhall not*

not loſe his reward, are a μείωσις, and ſignifie much more than they ſeem to ſpeak, *viz.* that he ſhall have a very great reward, infinitely beyond the value of what he hath done.

And we doe it likewiſe upon the *beſt ſecurity*; ſo *Solomon* aſſures us, *Prov.* 19. 17. *He that hath pity upon the poor lendeth to the Lord, and that which he hath given will he pay him again:* and we may be confident of our ſecurity where God is ſurety; nay, he tells us that in this caſe he looks upon himſelf as principal, and that whatever we doe in ways of mercy and charity to the poor he takes as done to himſelf. So our Lord hath told us, *Matt.* 25. 40. and we ſhall hear the ſame from him again out of his own mouth when he ſhall appear in his Majeſty to judge the World, *Then the King ſhall anſwer, and ſay unto them, Verily I ſay unto you, inaſ-*

much as ye have done it unto one of the leaſt of theſe my brethren, ye have done it unto me.

And on the other ſide, the Scripture no where paſſeth a more ſevere doom upon any ſort of perſons, than upon thoſe who have no bowels of compaſſion towards their brethren in diſtreſs. That is a fearfull ſentence indeed, which the Apoſtle pronounceth upon ſuch perſons, *Jam.* 2. 13. *He ſhall have judgment without mercy that hath ſhewed no mercy.* And this our Saviour repreſents to us in a moſt ſolemn manner, in that lively deſcription which he makes of the Judgment of the great Day, *Matt.* 25. 31, &c. *When the Son of man ſhall come in his glory, and all the holy Angels with him, then ſhall he ſit upon the throne of his glory: And before him ſhall be gathered all nations, and he ſhall ſeparate them one from another, as a ſhepherd*

herd divideth the ſheep from the goats. And he ſhall ſet the ſheep on his right hand, but the goats on the left. Then ſhall the King ſay unto them on the right hand, Come ye bleſſed of my Father, inherit the Kingdom prepared for you, before the foundation of the world: For I was an hungred, and ye gave me meat; I was thirſty, and ye gave me drink; I was a ſtranger, and ye took me in; naked, and ye clothed me; I was ſick, and ye viſited me; I was in priſon, and ye came unto me. Then ſhall He ſay alſo unto them on the left hand, Depart from me ye curſed into everlaſting fire, prepared for the Devil and his Angels: For I was an hungred, and ye gave me no meat, &c. *And theſe ſhall go away into everlaſting puniſhment; but the righteous into life eternal.* And if this be, as moſt certainly it is, a true and proper repreſentation of the proceſs of that Day,

then the great matter of enquiry will be, What works of charity and mercy have been done or neglected by us, and accordingly a Sentence of eternal happineſs, or miſery, will be paſs'd upon us: I was hungry, did ye feed me or did ye not? I was naked, did ye clothe me or did ye not? I was ſick and in priſon, did ye viſit me or did ye not? Not but that all the good or evil of our lives, in what kind ſoever, ſhall then be brought to account; But that our Saviour did chuſe to inſtance particularly, and onely in things of this nature, ſhould methinks make a mighty impreſſion upon us, and be a powerfull conſideration to oblige us to have a very peculiar regard to works of mercy and charity, and to make ſure *to abound in this Grace*; that when we ſhall appear before the great Judge of the World we may find that mercy from Him which we

we have ſhew'd to others, and which we ſhall all undoubtedly ſtand in need of *in that Day.*

And among all our acts of charity, thoſe which are done upon leaſt probability and foreſight of their meeting with any recompenſe in this world, either by way of real requital or of fame and reputation, as they are of all other moſt acceptable to God, ſo they will certainly have the moſt ample reward in another world. So our Lord hath aſſur'd us, and accordingly adviſeth us, *Luke* 14. 12, 13, 14. *When thou makeſt a feaſt invite not the rich, becauſe they will recompenſe thee again: but call the poor, the maimed, the lame and the blind, for they cannot recompenſe thee, but thou ſhalt be recompenſed at the reſurrection of the juſt.* If we be Religious for worldly ends, and ſerve God, and doe good to men, onely in contemplation of

ſome temporal advantage, we take up with preſent payment, and cut our ſelves ſhort of our future reward: of ſuch, ſaith our Lord, *verily I ſay unto you, they have their reward*; they are their own ſecurity, and have taken care to ſatisfie themſelves, and therefore are to expect nothing from God. But let us who call our ſelves Chriſtians doe ſomething for God, for which we have no hopes to be recompenſed in this world; that we may ſhew that we truſt God and take his word, and dare venture upon the ſecurity of the next world and that *recompenſe* which ſhall be made *at the reſurrection of the juſt.*

And how great and glorious that ſhall be, our Saviour tells us immediately before my *Text. They that ſhall be accounted worthy to obtain that world, and the reſurrection from the dead, they can die no more*

more, but they are equal to the Angels, and are the children of God, being the children of the reſurrection.

If then we be heirs of ſuch glorious hopes, and believe that he who is *the God of Abraham, Iſaac, and Jacob,* will alſo be our God; let us live as it becomes the Candidates of heaven, and *the children of the reſurrection,* and ſuch as verily believe another life after this, and hope one day to *ſit down with Abraham, Iſaac and Jacob, in the Kingdom of God.*

And now that I have repreſented to you what encouragement there is to well-doing, and particularly to works of Charity, from the conſideration of the bleſſed reward we ſhall certainly meet with at the Reſurrection of the juſt: I ſhall crave your patience a little longer, whilſt I propoſe to you one

one of the faireſt Examples of this kind which either this or perhaps any other Age could eaſily preſent us withall: I mean our deceaſed Brother to whom we are now paying our laſt ſolemn reſpects, the Reverend Mr. *THOMAS GOUGE*; the worthy Son of a reverend and learned Divine of this City, Dr. *William Gouge*, who was Miniſter of this Pariſh of *Black Friars* ſix and forty years; he died in 1653. and ſtill lives in the memory of many here preſent.

I muſt confeſs, that I am no friend to Funeral *Panegyricks*, where there is nothing of extraordinary worth and merit in the party commended to give occaſion and foundation for them: In ſuch caſes, as praiſes are not due to the dead, ſo they may be of ill conſequence to the living; not onely by bringing thoſe of our Profeſſion that make a practice of

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it under the ſuſpicion of officious and mercenary flattery, but likewiſe by encouraging men to hope that they alſo may be well ſpoken of, and even Sainted when they are dead, though they ſhould have done little or no good in their life: But yet on the other hand, to commend thoſe excellent Perſons the vertues of whoſe lives have been bright and exemplary, is not onely a piece of juſtice due to the dead, but an act of great charity to the living, ſetting a pattern of well-doing before our eyes, very apt and powerfull to incite and encourage us *to go and doe likewiſe.*

Upon both theſe conſiderations, firſt to doe right to the memory of ſo good a man, and then in hopes that the example may prove fruitfull and have a conſiderable effect upon others to beget the like goodneſs and charity in them, I ſhall endeavour, in as narrow a compaſs as

as may be, to give you the juſt character of this truly pious and charitable Man, and by ſetting his life in a true light to recommend with all the advantage I can ſo excellent a pattern to your imitation.

He was born at *Bow* near *Stratford* in the County of *Midleſex* the 19th. day of *September* 1605. He was bred at *Eton* School, and from thence choſen to *Kings* College in *Cambridge* being about 20 years of Age, in the year 1626. After he had finiſh'd the courſe of his ſtudies, and taken his Degrees, he left the *Univerſity* and his *Fellowſhip*, being preſented to the Living of *Colſden* near *Croyden* in *Surrey*, where he continued about 2 or 3 years; and from thence was remov'd to S. *Sepulchres* in *London*, in the year 1638. and the year after thinking fit to change his condition match'd into a very worthy

and

and ancient Family, marrying one of the Daughters of Sir *Robert Darcy*.

Being thus ſettled in this large and populous *Pariſh*, he did with great ſolicitude and pains diſcharge all the parts of a vigilant and faithfull Miniſter, for about the ſpace of 24 years. For beſides his conſtant and weekly labour of preaching, he was very diligent and charitable in viſiting the ſick, and miniſtring not onely ſpiritual counſel and comfort to them, but likewiſe liberal relief to the wants and neceſſities of thoſe that were poor and deſtitute of means to help themſelves in that condition. He did alſo every morning throughout the year Catechize in the Church, eſpecially the poorer ſort who were generally moſt ignorant; and to encourage them to come thither to be inſtructed by him he did once a week diſtribute money among them,

them, not upon a certain day, but changing it on purpoſe as he thought good, that he might thereby oblige them to be conſtantly preſent: Theſe were chiefly the more aged poor who being paſt labour had leiſure enough to attend upon this exerciſe. As for the other ſort of poor who were able to work for their living, he ſet them at work upon his own charge, buying Flax and Hemp for them to ſpin, and what they ſpun he took off their hands paying them for their work, and then got it wrought into Cloth, and ſold it as he could, chiefly among his friends, himſelf bearing the whole loſs. And this was a very wiſe and well choſen way of charity, and in the good effect of it a much greater charity than if he had given theſe very perſons freely and for nothing ſo much as they earned by their work; becauſe by this means he took many

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off from begging, and thereby reſcued them at once from two of the moſt dangerous temptations of this world, *Idleneſs* and *Poverty*; and by degrees reclaim'd them to a vertuous and induſtrious courſe of life, which enabled them afterwards to live without being beholden to the charity of others.

And this courſe ſo happily devis'd and begun by Mr. *Gouge* in his own Pariſh, was I think that which gave the firſt hint to that worthy and uſefull Citizen Mr. *Thomas Firmin* of a much larger deſign, which hath been proſecuted by him for ſome years with that vigour and good ſucceſs in this City, that many hundreds of poor Children, and others who liv'd idle before, unprofitable both to themſelves and the public, are continually maintain'd at work and taught to earn their own livelihood much in the ſame way: He being, by the generous

nerous aſſiſtance and charity of many worthy and well-diſpos'd Perſons of all ranks, enabled to bear the unavoidable loſs and charge of ſo vaſt an undertaking; and by his own forward inclination to charity, and his unwearied diligence and activity, extraordinarily fitted to ſuſtain and go through the incredible pains of it.

But to return to our deceaſed Friend; concerning whom I muſt content my ſelf to paſs over many things worthy to be remembred of him, and to ſpeak onely of thoſe Vertues of his which were more eminent and remarkable.

Of his Piety towards God, which is the neceſſary foundation of all other Graces and Vertues, I ſhall onely ſay this, that it was great and exemplary, but yet very ſtill and quiet, without ſtir and noiſe, and much more in ſubſtance and reality than in ſhew and oſtentation;

tion; and did not conſiſt in cenſuring and finding fault with others, but in the due care and government of his own life and actions, and in *exerciſing* himſelf *continually to have a conſcience void of offence toward God and toward men*; in which he was ſuch a proficient, that even after long acquaintance and familiar converſation with him it was not eaſie to obſerve any thing that might deſerve blame.

He particularly excell'd in the more peculiar vertues of converſation, in *modeſty, humility, meekneſs, cheerfulneſs*, and in *kindneſs* and *charity towards all men.*

So great was his *modeſty*, that it never appear'd either by word or action that he put any value upon himſelf. This I have often obſerv'd in him, that the Charities which were procur'd chiefly by his application and induſtry, when he had occaſion to give an account of

them, he would rather impute to any one who had but the leaſt hand and part in the obtaining of them, than aſſume any thing of it to himſelf. Another inſtance of his modeſty was, that when he had quitted his Living of S. *Sepulchres* upon ſome diſſatisfaction about the terms of conformity, he willingly forbore preaching, ſaying there was no need of him here in *London* where there were ſo many worthy Miniſters, and that he thought he might doe as much or more good in another way which could give no offence. Onely in the later years of his life, being better ſatisfy'd in ſome things he doubted of before, he had Licenſe from ſome of the Biſhops to preach in *Wales* in his progreſs; which he was the more willing to doe, becauſe in ſome places he ſaw great need of it, and he thought he might doe it with greater advantage

tage among the poor People, who were the more likely to regard his inſtructions, being recommended by his great charity, ſo well known to them, and of which they had ſo long had the experience and benefit. But where there was no ſuch need, he was very well contented to hear others perſwade men to goodneſs and to practiſe it himſelf.

He was *clothed with humility*, and had in a moſt eminent degree that *ornament of a meek and quiet ſpirit which*, S. *Peter* ſays, *is in the ſight of God of ſo great price*: So that there was not the leaſt appearance either of Pride or Paſſion in any of his words or actions. He was not onely free from anger and bitterneſs, but from all affected gravity and moroſeneſs. His converſation was affable and pleaſant; he had a wonderfull ſerenity of mind and evenneſs of temper, vi-

ſible in his very countenance; he was hardly ever merry, but never melancholy and ſad; and for any thing I could diſcern, after a long and intimate acquaintance with him, he was upon all occaſions and accidents perpetually the ſame; always cheerfull, and always kind; of a diſpoſition ready to embrace and oblige all men; allowing others to differ from him, even in opinions that were very dear to him; and provided men did but *fear God and work righteouſneſs*, he lov'd them heartily, how diſtant ſoever from him in judgment about things leſs neceſſary: In all which he is very worthy to be a pattern to men of all Perſwaſions whatſoever.

But that Vertue which of all other ſhone brighteſt in him, and was his moſt proper and peculiar character, was his cheerfull and unwearied diligence in acts of pious Charity. In this he left far behind

behind him all that ever I knew, and, as I ſaid before, had a ſingular ſagacity and prudence in deviſing the moſt effectual ways of doing good, and in managing and diſpoſing his charity to the beſt purpoſes, and to the greateſt extent; always, if it were poſſible, making it to ſerve ſome end of Piety and Religion; as the inſtruction of poor children in the principles of Religion, and furniſhing grown perſons that were ignorant with the *Bible* and other good Books; ſtrictly obliging thoſe to whom he gave them to a diligent reading of them, and when he had opportunity exacting of them an account how they had profited by them.

In his occaſional alms to the poor, in which he was very free and bountifull, the relief he gave them was always mingled with good counſel, and as great a tenderneſs and compaſſion for their ſouls

as bodies; which very often attain'd the good effect it was likely to have, the one making way for the other with ſo much advantage, and men being very apt to follow the good advice of thoſe who give them in hand ſo ſenſible a pledge and teſtimony of their good will to them.

This kind of charity muſt needs be very expenſive to him, but he had a plentifull eſtate ſettled upon him and left him by his Father, and he laid it out as liberally in the moſt prudent and effectual ways of charity he could think of, and upon ſuch perſons as, all circumſtances conſidered, he judg'd to be the fitteſt and moſt proper objects of it.

For about nine or ten years laſt paſt he did, as is well known to many here preſent, almoſt wholly apply his charity to *Wales*, becauſe there he judg'd was moſt occaſion for

for it: And becauſe this was a very great work, he did not onely lay out upon it whatever he could ſpare out of his own eſtate, but employ'd his whole time and pains to excite and engage the charity of others for his aſſiſtance in it.

And in this he had two excellent deſigns. One, to have poor children brought up to reade and write, and to be carefully inſtructed in the principles of Religion: The other, to furniſh perſons of grown age, the poor eſpecially, with the neceſſary helps and means of knowledge, as the Bible, and other Books of piety and devotion, in their own Language; to which end he procur'd the *Church-Catechiſme*, the *Practice of Piety*, and that beſt of Books the *Whole Duty of Man*, beſides ſeveral other pious and uſefull *Treatiſes*, to be tranſlated into the *Welch* Tongue, and great numbers of them to be

printed, and ſent down to the chief Towns in *Wales*, to be ſold at eaſie rates to thoſe that were able to buy them, and to be freely given to thoſe that were not.

And in both theſe deſigns, through the bleſſing of God upon his unwearied endeavours, he found very great ſucceſs. For by the large and bountifull contributions which chiefly by his induſtry and prudent application were obtain'd from charitable Perſons of all Ranks and conditions, from the *Nobility* and *Gentry* of *Wales* and the neighbouring *Counties*, and ſeveral of that Quality in and about *London*; from divers of the Right Reverend *Biſhops*, and of the Clergy; and from that perpetual fountain of charity the City of *London*, led on and encourag'd by the moſt bountifull example of the Right Honourable the *Lord Mayor* and the *Court of Aldermen*; to all which he

he conſtantly added two Thirds of his own eſtate, which as I have been credibly inform'd was two hundred pounds a year: I ſay, by all theſe together there were every year *eight hundred*, ſometimes a *thouſand* poor children educated as I ſaid before; and by this example ſeveral of the moſt conſiderable *Towns* of *Wales* were excited to bring up at their own charge the like number of poor children, in the like manner, and under his inſpection and care.

He likewiſe gave very great numbers of the Books above mention'd, both in the *Welch* and *Engliſh* Tongues, to the poorer ſort, ſo many as were unable to buy them and willing to reade them. But which was the greateſt work of all, and amounted indeed to a mighty charge, he procured a new and very fair Impreſſion of the Bible and Liturgy of the Church of

of *England* in the *Welch* Tongue (the former Impreſſion being ſpent, and hardly twenty of them to be had in all *London*) to the number of eight thouſand; one thouſand whereof were freely given to the poor, and the reſt ſent to the principal Cities and Towns in *Wales* to be ſold to the rich at very reaſonable and low rates, *viz.* at *four ſhillings* a piece well bound and claſped; which was much cheaper than any *Engliſh* Bible was ever ſold that was of ſo fair a print and paper: A work of that charge, that it was not likely to have been done any other way; and for which this Age, and perhaps the next, will have great cauſe to thank God on his behalf.

In theſe good works he employed all his time and care and pains, and his whole heart was in them; ſo that he was very little affected with any thing elſe; and ſeldom either

either minded or knew any thing of the ſtrange occurrences of this troubleſome and buſie Age, ſuch as I think are hardly to be paralleſ'd in any other: Or if he did mind them, he ſcarce ever ſpoke any thing about them. For this was the buſineſs he laid to heart, and knowing it to be ſo much and ſo certainly the Will of his heavenly Father, it was his meat and drink to be doing of it: And the good ſucceſs he had in it was a continual feaſt to him, and gave him a perpetual ſerenity both of mind and countenance. His great love and zeal for this work made all the pains and difficulties of it ſeem nothing to him: He would riſe early and ſit up late, and continued the ſame diligence and induſtry to the laſt, though he was in the threeſcore and ſeventeenth year of his age. And that he might manage the diſtribution of this great charity

charity with his own hands, and ſee the good effect of it with his own eyes, he always once, but uſually twice a year, at his own charge travelled over a great part of *Wales*, none of the beſt Countries to travel in: But for the love of God and men he endured all that, together with the extremity of heat and cold (which in their ſeveral ſeaſons are both very great there) not onely with patience but with pleaſure. So that all things conſidered there have not, ſince the primitive times of Chriſtianity, been many among the ſons of men to whom that glorious character of the Son of God might be better applied, that *he went about doing good.* And *Wales* may as worthily boaſt of this truly Apoſtolical man as of their famous S. *David*; who was alſo very probably a good man, as thoſe times of ignorance and ſuperſtition went. But his good-

goodneſs is ſo diſguiſed by their fabulous *Legends* and ſtories which give us the account of him, that it is not eaſie to diſcover it. Indeed ridiculous miracles in abundance are reported of him: as, that upon occaſion of a great number of people reſorting from all parts to hear him preach, for the greater advantage of his being heard a mountain all on a ſudden roſe up miraculouſly under his feet, and his voice was extended to that degree that he might be diſtinctly heard for two or three miles round about. Such phantaſtical miracles as theſe make up a great part of his Hiſtory. And admitting all theſe to be true (which a wiſe man would be loth to do) our departed Friend had that which is much greater and more excellent than all theſe, a fervent charity to God and men; which is more than to *ſpeak* (as they would make us believe S. *David*

vid did) *with the tongue of men and Angels*, more than to raiſe or remove mountains.

And now methinks it is pity ſo good a deſign ſo happily proſecuted ſhould fall and die with this good man. And it is now under deliberation, if poſſible, ſtill to continue and carry it on, and a very worthy and charitable perſon pitched upon for that purpoſe, who is willing to undertake that part which he that is gone performed ſo well: But this will depend upon the continuance of the former Charities and the concurrence of thoſe worthy and well diſpoſed perſons in *Wales* to contribute their part as formerly; which I perſwade my ſelf they will cheerfully doe.

I will add but one thing more concerning our deceaſed Brother, that though he meddled not at all in our preſent heats and differences as a Party, having much better things

things to mind; yet as a looker on he did very ſadly lament them, and for ſeveral of the laſt years of his life he continued in the Communion of our Church, and, as he himſelf told me, thought himſelf obliged in conſcience ſo to do.

He died in the 77th. year of his age, *Octob.* 29th, 1681. It ſo pleaſed God that his death was very ſudden; and ſo ſudden, that in all probability he himſelf hardly perceived it when it happened, for he died in his ſleep; and as it is ſaid of *David, after he had ſerved his generation according to the will of God,* he fell aſleep.

I confeſs that a ſudden death is generally undeſirable, and therefore with reaſon we pray againſt it; becauſe ſo very few are ſufficiently prepared for it: But to him, the conſtant employment of whoſe life was the beſt preparation for death that was poſſible, no death could

could be ſudden; nay, it was rather a favour and bleſſing to him, becauſe by how much the more ſudden ſo much the more eaſie: As if God had deſigned to begin the reward of the great pains of his life in an eaſie death. And indeed it was rather a tranſlation than a death; and, ſaving that his body was left behind, what was ſaid of *Enoch* may not unfitly be applied to this pious and good man with reſpect to the ſuddenneſs of his change; *he walked with God, and was not, for God took him.*

And God grant that we who ſurvive, may all of us ſincerely endeavour to tread in the ſteps of his exemplary piety and charity; of his labour of love, his unwearied diligence and patient continuance in doing good, that we may meet with that encouraging commendation which he hath already received from the mouth of our Lord,

Well

Well done good and faithfull ſervant, enter thou into the joy of thy Lord.

Now the God of peace that brought again from the dead our Lord Jeſus Chriſt, that great ſhepherd of the ſheep, through the blood of the everlaſting covenant, make you perfect in every good work to doe his will, working in you always that which is pleaſing in his ſight, through Jeſus Chriſt; To whom be glory for ever. Amen.

THE END.

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6. A Sermon, preached at the Funeral of the Reverend Mr. *Thomas Gouge*, *Novemb.* 4. 1681. With an Account of his Life: upon, *Luke* 20. 37, 38. *Now that the dead are raiſed, even Moſes ſhewed at the buſh, when he calleth the Lord the God of Abraham, the God of Iſaac, and the God Jacob; For he is not a God of the dead, but of the living: For all live to him.*

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